



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

For the Spiritual Telegraph.
SPIRIT-MESSAGES.

Bro. S. F. Cheney in the TELEGRAPH of the 20th instant, says: "I know it from is Heaven, for nothing on earth is like it." To him, their suggester, I therefore inscribe these lines:

Ah, yes! I know these glowing words,
So like the golden beams that flow
From Morning, on the world below—
So like the caroling of birds

Amid the pomp of summer flowers—
Are not the birth of mortal mind;
For not, in such, the weary find
A refuge from the tyrant hours!

Heart-manna these, benignant hands
Have showered upon the path of tears;
The ripened fruits the earnest years
Have garnered up in other lands!

Hark! are these tones the tones that break
From lips of Mammon-serving slaves,
Whose thoughts reach not beyond their graves,
Whose hands no weight from Sorrow take?

Far other! These the choiring spheres
Sang to the list'ning Samian Sage,
What time a Wisdom-loving age
Thought less of Gold and more of Tears.

These are the Dews of Hermon; these
The Honey from the Holy Vales
Where Israel reigns—and loving gales
Have brought them over new-found Seas!

D. C. STURGES.

Greenfield, O., Nov. 27, 1852.

The Laborer and the Warrior.

BY EPES SARGENT.

The camp has had its day of song;
The sword, the bayonet, the plume,
Have crowded out of rhyme too long
The plow, the anvil, and the loom!
O, not upon our tented fields
Are freedom's heroes bred alone;
The training of the workshop yields
More heroes true than war has known.

Who drives the bolt, who shapes the steel,
May with a heart as valiant smite
As he who sees a foeman reel
In blood before his blow of might!
The skill that conquers space and time,
That graces life, that lightens toil,
May spring from courage more sublime
Than that which makes a realm its spoils.

Let Labor, then, look up and see
His craft no pith of honor lacks;
The soldier's title yet shall be
Less honored than the woodman's ax;
Let Art his own appointment prize,
Nor deem that gold or outward light,
Can compensate the worth that lies
In tastes that breed their own delight.

And may the time draw nearer still
When man this sacred truth shall heed,
That from the Thought and from the Will
Must all that raises man proceed!
Though pride should hold our calling low,
For us, shall duty make it good;
And we from truth to truth shall go,
Till Life and Death are understood.

Somnambulism—Queer Dreams.

A lady having been interested in the perusal of an article on somnambulism, published in the *Phrenological Journal* some time since, communicates the following interesting facts as among the particulars of her own psychological experience. After speaking of a course of unwitting psychological infractions and victimization, by which she lost her health and became a confirmed dyspeptic, she proceeds thus:

"It was at this period, when the enfeebled organs rejected the most simple nourishment, and the morbid appetite was more clamorous than when in health, that I became quite noted for sleep-walking. I would get up at night, go softly into the pantry, and help myself plentifully to all the good things that I could find. The moment I awoke in the morning, I commenced vomiting, and threw up many things that I knew positively I had never swallowed. I, of course, had no knowledge of what I did in my sleep.
"This was a constant practice for some weeks. My

friends had become greatly alarmed. They thought I was playing off the grossest deception. What else could they think? In vain they threatened and entreated. Vain were all my protestations of innocence. The proof of my guilt was before us, and yet, in the purity of my soul, I could say, 'In this thing I am innocent.'

"One night, after several weeks painful anxiety, my father, as he lay awake, heard a slight noise on the stairs. Getting up to see what it might be, he saw me in my night-dress stealing along toward the pantry. He saw at a glance that I was utterly unconscious of what I was doing. He did not wake me, however, but waited to see what I would do. I entered the closet and made a hearty meal; and he said he never in his life saw a person eat when it seemed to do them so much good. He said he was very much amused to see how much art I used to remove all evidence of my night's work; and so effectually did I do this, that no one ever suspected it till I was caught in the act. Next morning I awoke, as usual, too sick to raise my head from the pillow; and O how thankful was I, when my father entered my room with a smile, saying he could now explain the mystery.

"For many years after this, on retiring at night I had a cord fastened around me, and secured to the bed-post in such a way that I could not remove it myself. How many times I awoke and found myself tugging away with might and main to break the restraining cord! If this was omitted, I was sure to get up and do some mischief. At one time I broke all the teeth from a valuable hair comb; another time I prepared breakfast, made the coffee, and after arranging every thing more properly than I could have done it when I was awake, I called the family, and wept because they did not come. This was the last of my sleep-walking. From this time I was not permitted to sleep alone.

"But now comes the strangest part of my story. From that period up to the present time I have very often seen transactions, in my sleep, that, after a few weeks or days, transpired exactly in accordance with my dream. At one time I dreamed that a horrible disease had prostrated one of our neighbors—a lady who was then in good health. I saw in my sleep the doctor's horse stand at the gate, saw the lady die, and heard my sisters express their fears of taking the disease if they went in to dress the corpse. But I thought they did go, and that one of them caught the disease; I saw her in a dark room, her whole person covered with a loathsome eruption; I saw her get better, go to the door and take cold. Then came a relapse, but in a somewhat different form. Then one and another of our family came down with the same terrible disease, until we were all sick together. The neighbors all stood aloof, for fear of the contagion, and we were almost alone in our affliction.

"Such was the dream; I related it in the morning, but thought no more of it. Two weeks passed by, and the same lady was taken sick with measles in its most malignant and contagious form. The neighbors all fled from the house in terror except my two sisters. The lady died, and then I heard again the same remarks about dressing the corpse that I heard in my sleep. I spoke of it at the same time as a strange coincidence, and one of them said she wondered if the rest would come true also. Suffice it to say, it did, even to the most trifling particular. My sister took the disease, and was very sick. Recovering, she went to the door and took cold. The same day she was exposed to the small-pox, and again she was brought to the very brink of the grave. We all took the disease from her, and were all sick together.

"Another time I was away from home, and I dreamed that an invalid sister was sick and dying. I saw her laid out after death, in my sleep, and witnessed a post-mortem examination. The body, before burial, and the grave, after the funeral, were closely watched, lest the corpse should be stolen by medical students. This, and other circumstances too numerous to mention, I saw in my dream. The very next day the news came that my sister was dead! And not only so, but everything transpired just as I saw it in sleep.

"A few days since, we engaged a girl to do our housework. The next night I dreamed that she was sick and could not come. But I saw another doing the work, whom we called Lizzy. Next morning I told my sisters that Miss C. would not come to us, that sickness would prevent. They did not believe me, of course, until a note came, saying that she had a severe cold, and would not come. But we have now another girl, and her name is Lizzy.

"Now, sirs, can you tell me a reason for all this? Yea, all this, and very much more of the same character! To me, it is wonderful—past my comprehension entirely."

E. W. A.

RICHMOND AND BRITTAN'S DISCUSSION.

QUESTIONS.—Can the Mysterious Phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

PHYSICAL PHENOMENA.—TEMPERAMENTS OF MEDIA.

LETTER X.

DEAR SIR: In your reply to my seventh letter you still seemed to be haunted with that "question"—its ghost won't down at your bidding. Edward seems also to run in your imagination, and you seem to think that I have treated him as badly as the spirits did when they caught him in the garret, paralyzed his legs, and told him to be quiet, he should not be hurt. I would not hang my dog, or the ghost of Kern's dog, on such testimony. You give it to Dr. Hibbert good; he got his stone too broad, you think, and I suggest that his measurement was "incidental," or by "special direction," or possibly he did it "while Kossuth's mission" was under discussion—either of which would have been sufficient to have made a difference of seven feet. Possibly the difference was occasioned by the "examination of Hebrew and Sanscrit," which, combining with Daniel's excitement about the lion's den, producing *sub-sultus*, or "zig-zag," as Mr. Bush calls it, suddenly moved Hibbert's hand. Other places seem worse afflicted with electricity than the Shetland Isles; men seem to be worse disfigured than the rock. The palpable blunders made by some of the celestial signers may have occurred in the same way, and I was about to inquire of friend Fowler, but as he was out at the time, his testimony would not be relevant.

Heat and cold seem still to trouble you—and for your consolation I remark that freezing has been used in various countries in Europe to split rocks, for centuries. A wedge passed into a drill or crevice in the rock, and, saturated with water, was left till heat was abstracted to a certain point, and the sudden expansion split the rock; but the academics of Florence that it all "assumed," and so went about demonstrating of it. The Swedes, for centuries, had used the above method of splitting out grind-stones. Now, friend Brittan, don't turn round and say that I attribute the "phenomena" to grind-stone splitting, because I have "incidentally" mentioned it, as I did "lunacy and grogging." Did you seriously think that "mind" grumbling in the bowels of the earth causes earthquakes—or that I quoted the electric eel in proof of "revelation and miracles?" Heat is a sensation produced by motion in matter—cold is a term implying a condition of matter having less heat than some other condition of matter. I have a new lexicon—and you shall have it when you send that "hand writing." I spoke of. Philosophers who attempt to show that heat or cold is matter have always failed. Swedenborg says that the *innmost* of God is love—and love answers to heat—so that the soul of all organized life is divine heat; that a principle analogous to this dead heat pervades all dead matter, causing gravitation; so that on your definition that heat is matter, you would make heat the cause of all motion.

I am profoundly surprised at the opening of your eighth reply. You attempt to mob me down by authority. "Professors in colleges and men of distinguished scientific attainments," are said to disbelieve in the "rappings," and aver that the laws of matter are incompetent to produce them. Professors of science and theology all agreed that Galileo was a fanatic, a heretic, and that the laws of matter could not produce the motions he attributed to the earth and other planets. The Bible, revelation, and reason, all showed him wrong, but "still it moves," says the philosopher. Professors don't know everything, and, of all men, they are least competent to judge in this case. Not one in ten thousand of them have given a candid investigation to Phrenology, Mesmerism, Psychology, Dynamics of Mesmerism, or Smee's experiments. I know that almost all theologians, professors, and doctors, regard the rappings as a *hambur*; and, of all men, professors and doctors are the most bigotted and stupid. Galen's opinions ruled the whole tribe a thousand years—every improvement in medicine has been the work of some rebel like your man of the Scalpel. Harvey lost both his good name and practice for teaching the circulation of the blood; the whole profession hunted him as they would a wild beast. I saw it stated the other day that "twenty members of Congress" had pronounced in favor of the Spirit theory, and yet there is scarcely a scientific mind in that grand manazuree. Morse was years begging for aid to start the telegraph, and finally got dimes enough to go to Baltimore. Professors, doctors, D. D.'s, or M. D.'s, Judges nor Congressmen shall control me by authority; they are men, but as a mass, wholly unfitted by their selfish habits, their gross want of science and independent candor—to investigate either spirits or humbugs. Physically, you have well observed, men have always been the same. Agents act on every man alike under like circumstances—eels nor ghosts form no exception.

Your giant story is instructive, but so much steel glittering like moonlight among thistle-blows would destroy the od-force. This is "assumed," I admit. You are evidently unwilling, or some "more vital defect" prevents your meeting the physical phenomena and facts I have presented. You say that "mediums are, with occasional exceptions, electrically negative," "delicately organized—a large proportion little

children." To this I agree; but when you assume that in strong persons a larger amount of vital electricity is elaborated than in the others, I demand the proof. This shows a "vital defect" in your observations. You say I am "indefinite." Names and localities are not given, I admit, and for the reason that I got gloriously abused last winter for even allusions—and slander, and venom, and meanness was resorted to the moment I attempted to question the authority of the spirits.

The "air of fiction," you speak of, raises a personality to which I do not object. I will get certified, if you demand it. Let me see—I will affirm that the stories are not fiction—and get professor L. L. D. to say that a man who writes for the TELEGRAPH would not be likely to be writing "fiction;" then I will get "Lucy Long" to certify that I am a clever fellow, and divers others (and they are numerous) to affirm their favorable impressions of my personality—and that I did not in their opinion write certain names or fictions on papers left & incidentally" and by "direction" on my table—and that I probably was not imposed upon while "out" or "asleep," and certain other "invisibles," (to all but myself,) to say they wrote the "fictions" by the aid of the "battery," and the reason why the names or fictions look so much alike was the tremendous sympathy which the "invisibles" have with each other; that they made the letters all alike because they rather love to be alike—"birds of a feather flock together"—and then, to wind off, I affirm that I was normal, could hear bells, and ding-dong and clatter—only my legs were so stiff with magnetism from the celestials that I could not get down stairs, and I had to see them wind lightning around a pen and write steadily only when the "oriental costumes" (see SHEKINAH) got in the way. Kern's "ghost dog" was right-end first, of course, if the spirit psychologized him. But why did not your benevolent ghost go to the barn, crawl through the key-hole, and make such a racket as to call aid to poor boss. More on this point when I come to ghosts. A skeleton was found in the castle after its destruction; it was no doubt a murdered peddler—they are always buried in the cellar. Mark, all these phenomena disappeared when Kern left. (See *Seherin*, by Kerner.)

The "pumping" medium wears the name of Warren—a lad twelve years old—raps, pumps, and "throws corn;" gross in his manners and mind; would, naturally, you see, attract "Hog Devil." This spirit gives various accounts of himself: His hog ship is sometimes a pirate-spirit, and at others the devil whom Christ cast out of the lunatic, and who went into the hogs—who, you recollect, (see New Testament,) ran down into the sea and were choked. I incline to the latter opinion, which accounts for his special spite toward the corn—he remembered how much corn he lost by getting drowned in the swine. Reichenbach don't cover this case. His majesty has written for the ladies in Jefferson. In Andover, this County, he was anxious, on a time, to show what sphere he came from, and wrote out "Hog-tail sphere;" and when asked for a communication, to comfort his friends on earth, (the hogs, I presume,) he gave them, "Glory be to my long-tailed pig"—the one doubtless into which he personally went. He will appear in your circles, probably, as he had the habit here of seizing the pen whenever any other spirit stopped writing. When he wrote for ladies he was quite a gentleman; when among brutish boys, he talked as boys do. He has often written at D. Cadwell's, in this place. Call him up, friends, he will "own the corn"—and you can "verify the truth of history." The pumping occurred at Mr. Eben Mills', in Austinburg, this County. The water flowed "continuously," and the handle was moved by jets of od-force. Ask his hog-ship whether we can pump by "sunshine."

Can the "od-force converse" or "write its name"? are questions that indicate how incompetent men are to keep cause and effect connected in the mind. The most conceited can talk loudly of "cause and effect," but the wilfully blind can never see them. Reichenbach demonstrates that the od-force is largely evolved in digestion—of course it is—for it is the "vital electricity" of which you talk so learnedly, and no one can converse without its aid or move a muscle. It is under the control of mind; the will sends it over the lungs, and we speak—to the hand, and we write. Do you really think now that I have spoken of od-force as an intelligence, or only as an agent of intelligence? Can od-force write its name?" "Can electric eels account for revelation and miracles?" Possibly, if they should attend circles.

The "remarkable phenomena, in a lady's sleeping-room," seem to surprise you. The gun was passed through one room, over or under one bed; human hands are not known to have touched the gun. How did your spirit get it? Did she handle it, bring it in, as a person would? It seems that she did not handle the "tumbler and bottle"—non-conductors—for fear of breaking them.

What was "Ann"—as she called herself—smelling around among the old cartridge-boxes for? She pulled out the ram-rod, and meant to shoot them unless they buried her. The bureau moved toward the medium as she passed it, the chair was thrown from her—attraction and repulsion—the table and chairs moved into the line through which she passed. This last occurrence can not be explained but by vacuum and attraction of the medium. Try it with your spirit theory. The straw drawn from the bed, and the pillow-throwing, occurred when the medium

was abed. When articles were thrown from the medium, it was toward those persons who were frightened.

How the spirit pulled the straw from the bed? By presenting her celestial finger to the north pole of an oat straw and drawing it through a small hole; or, she may have crawled into the straw bed and kicked it out. What a proud triumph for spirits! See her flourish aloft a wisp of straw, and call on men to believe. For these facts, address Lucius Austin, Austinburg, Ash County, or Lysander Cowles, do. The boiling of the bones occurred in Marlborough, Ohio. The sounds, while it was going on, were far louder than ever before; the medium was sorely frightened; the bureau moved up to the kettle, and knives, forks, and other articles, were attracted into the kettle. Put this with Reichenbach's observation on the grave where a body was recently buried with quick-lime—where the od-force was rapid and abundant in its evolution and ceased when the lime and body was removed. This suggested the "dry bones" body in the castle; of that we can know nothing definite. I mentioned it to call your attention to similar phenomena. The action of lime water, in producing cholera, here finds its explanation. Of that by and by. Take the burials about St. Paul's, envelop the bodies in quick-lime—or boil them in a vast cauldron—with strong lye, and make the conditions parallel with those I give, deal candidly with such facts, and then see what happens. I know there are two or three versions of this story. I have given the best version I could get. I have asked for all the facts, but could not get them. Dr. K. G. Thomas, Marlborough, Ohio, can give you light, if he will. The medium objects to her name being given. I have promised not to give it—I respect her feelings too much. I am a martyr, and will be saved asunder, and lose the buttons from my vest before breaking my word. These facts—the skeleton—skull—gun—straw—ghost—and all—were detailed to Mr. Greeley, when in Jefferson, this summer, at Senator Wade's. Consult him, Lucius M. Austin, and Lysander Cowles, and then give us the "fiction."

You indicate in a note that the ghost of a divine told you that when a fellow gets killed he can come back easier, and make more noise and demonstrations. Dying a natural death seems to rather flat us out.

Von Reichenbach shows the identity of the od-force and the agent of human magnetism; all admit that will acts in mesmerizing. Here we have mind controlling the fluid. The eels show the same fact. The action of magnets shows the power of this od-force to move matter without will. The experiments of Dr. Kerner and Dr. Buchanan show that will controls it. All sensitive, mesmeric and sickly cataleptics have it, in abundance. Mediums are just this class of persons; the force is transmissible to all matter; it permeates and surrounds all matter, living and dead. When the mediums approach physical objects, they move, are attracted, repelled, dance, jump, turn over. When the medium is gone, they cease. The chain you can not break; dust you may throw; talk about "marrying the facts;" "do eels explain revelations?" "can od-force write his name?" Mind can use od-force to write names or move tables.

You observe that "vital electricity was as much a constituent element in all men, in every age, as now, in those called mediums." It varies, of course, in degree, in all; and in the sensitive and sickly it shows new symptoms. Let us inquire in this direction, and see what we find. Spasms, catalepsy, clairvoyance, second sight, speaking and dreaming, we now see.

A lady of an excitable make, who had written some, had been seeing another medium write; her arm being much afflicted, flew about and grasped involuntarily the pen, candle or clothes. On returning home, she was showing her friends how the girl acted, and the candlestick was held tight in her hand and flew about in various directions, and finally ceased. In a short time she began to twitch in her arms; her fingers curled into the palm of the hand; her arms felt heavy and paralyzed, trembled, and one pointed up into the air, the other down. She kept her hands constantly in motion, laughed, jumped at the girls; her eyes looked wild, and her hands seized whatever she could reach. She had caught it. I procured pen and ink, and seated her at the table. She first dashed off an image of a man in Turkish trousers and English cue. I asked the spirit his name; she wrote, Sam Smith, and divers other matters followed. I took her to an adjoining house and her spasms increased. Her head rolled round on one side, by a kind of rotary motion; her arms grew cold and stiff; her hands drew back; her head, also her outer extremities, moved back to meet them, and in this state of agony she rolled from the chair on to the floor—head and heels up. Her whole body was rigid, and any attempt to relieve her increased the pain. She was perfectly herself, like other mediums, laughed and groaned alternately. She thought the devil was in her. On offering her medicine, she spit it into my face; still she begged for it, and, when I approached, she shut her mouth involuntarily. Finally, by pressing against the throat, I got her to swallow a weak solution of emetic tartar. She soon became sick at the stomach, and the devil and Sam Smith left for the night. In the morning, the spasms returned. This time I gave them lobelia; this offended them so much they have not returned since. The whole thing came pretty near to spiritual hysteria. It is a nervous disease, variously developed in different persons.

The above case depended on physical causes, and emetic tartar removed it. Emetic tartar will arrest the phenomena of any medium in a short time.

The following case occurred in Bloomfield, Ohio, and was published in the *Warren Transcript*. A Mr. Belden was mesmerized by a spirit called "Emma."

"She was, when alive, considered a powerful mesmerizer. After further questioning, it was found that she would give directions in ten minutes, through Mr. Easton. On watching the medium closely, we saw that he was fast going into the mesmeric state. The eyes closed slowly, and the lips moved as if articulating, though inaudibly. When the ten minutes had expired, what we readily recognized as a female voice spoke through him, as follows:

"James is magnetized. I have magnetized him for the purpose of an interpreter. I will magnetize Anil (Belden) in ten minutes.

"Anil is to sleep till 9 o'clock. It is necessary the house be very still, as his lungs are so affected that he can not speak very loud. You will have to listen attentively."

"After the spirit had ceased speaking through Mr. E., the second medium, Mr. B., who was thoroughly magnetized, was suddenly seized with terrible spasms and convulsions, violent jerks of the head from one side to the other, and other indications, proving that the *nervous-electric fluid* was disturbed from some unknown cause. The friends of Mr. B. became much alarmed, and questioned the spirit through Mr. Easton as to the cause and what should be done. The answer was, that there was too much noise in the room, and that a glass of water should be given him; which being done, he assumed his former composure—the lips began to move, and after some effort, what follows was spoken, the mediums having previously been moved from their position at table to the door near another room, so that all in both rooms might have an opportunity of hearing:

"I, Emma, wish to converse with my friends, but must again request that the house be still, as Anil's lungs are weaker than usual. Further directions I will make known through James (Easton). I wish to talk to mother, brother and sister. I should be happy to address any other friends, but time will not permit. I am happy that you have taken the trouble to come here, am also glad to see Esther, (a lady who had never before been present there), and hope she

may be benefited. I have tried to converse with her at other times, but have been defeated. Mother, I wish to say to you, be diligent, search the Scriptures, for in them are the words of Eternal Life. I am happy that through Christ you have put away your sins. There is more joy in Heaven over one sinner that repenteth than ninety and nine that need no repentance."

"Beware! beware of the first, second, third and fourth spheres, for they are places of misery. Those who are superstitious, wilful, and sectarian to bigotry, will inherit these spheres. Trust in God—rely on His word—keep his commandments—he truly benevolent."

Another specimen of these symptoms is found in a meeting of mediums in Massachusetts, published in the *Springfield Republican*. The writer says:

"When we entered the hall, the meeting had not commenced, and all parties were engaged in a lively chat. Soon there was a spontaneous coming to order, and the ladies formed into a circle around a table. The gentlemen then formed a larger circle, entirely surrounding the ladies. A good hymn was given out and sung. During the singing, we noticed one lady growing excessively pale and cadaverous. Then her hands began to twitch, and she commenced pointing upon the table. Directly opposite her, a young woman was undergoing the process of being magnetized by the spirits, while she, as we were informed, was resisting them. Her hands were drawn under the table by sudden and powerful jerks, and every muscle in her body seemed to be agitated with the most powerful commotion, as if she were acted upon in every part by shocks of electricity. This continued for ten or fifteen minutes, until she was, at last, in a state apparently resembling the magnetic sleep."

"Another lady, with a fine eye and an intellectual cast of countenance, was then moved to write, which she did, while her eyes stared and rolled as if in a state of frenzy, and every muscle seemed strained to its utmost tension. She wrote absolutely furiously, but no one but the spirits could read it, and it was passed over to another medium, who announced it a message of such utter unimportance that we have forgotten it. A brawny blacksmith was among the mediums, but he did nothing but pound on the table, and write the word 'sing.' The famous medium, Gordon, was there, too, and he went through various contortions—got down upon his knees, stood upon his seat, stretched up his arms and fingers, trembling all the while, as if in the highest state of nervous excitement. Once he was twitched bodily under the table, uttering a scream as he went. At times, the different mediums would rise, spread their arms, slap the table, and throw their hands into motions almost inconceivably rapid."

"One of the mediums, a young woman, arose by the dictation and powerful urging of the spirits, and delivered a rambling sermon. It abounded in quotations from the Bible, and the doctrines of Universalism. We presume to say that it was the poorest sermon of the season."

"But it was when the singing was in progress that the spirits and the mediums were in the highest ecstasy. Then the latter would pound, throw their arms around, and point upward in the most fantastic manner possible. And thus, with singing, and pounding, and reading the Bible, and writing, and preaching, the evening passed away; and while 'Old Hundred,' was being sung, the spirits gave their good-night to the circle."

I find the following in the *Plain Dealer*:

"Just before opening the meeting the piano was played, the medium heating time, and some ladies present sang 'Ben Bolt.' We should think about thirty mediums were present, most of them very much excited, and making most extravagant physical demonstrations, their nervous systems apparently stretched to their utmost capacity."

"The mediums, by order of the spirits, at this crisis, called for some lively music, and the tune of 'Uncle Sam's rich enough to give us all a farm' was sung with great effect, the mediums testifying their gratification by violently beating time, and getting quite excited, as the music waxed livelier and louder. This song was followed—more music being called for—by the Missionary Hymn, 'From Greenland's Icy Mountains.'"

"A male medium then arose, and in the most vociferous manner, with the most violent physical demonstrations, emitted a quantity of unintelligible jargon, similar to the Mormon gift of the tongues. It is said that this medium speaks the Indian language when under the influence of spirits, though when in his natural state he knows nothing of it. Some of the mediums present seemed to understand him however, rapping at times quite vigorously."

I find the following in the *Cleveland Herald*:

"On consultation, it was resolved to bring the mediums together on the platform. This was done to the number of forty or fifty, about a third males. The mediums were of all ages, from children of twelve to old men of sixty. They were seated in a circle on the platform, Dr. Underhill standing in the center as manager. Spiritualists were admitted to the hall, the unrecognized being subject to the test of a clairvoyant at the door. The exercises again commenced with music, and the vibratory manifestations as well as rappings were more general and violent than when the mediums were scattered among the congregation. Still the right kind of harmony was lacking."

"The spirits communicated that more lively music would be agreeable, and Mr. Tiffany invited the ladies to come forward and play and sing. He suggested 'Three Grains of corn' as the spirit's air for the piano, and the 'Old Granite State' was also played and sung. Rappings and vibratory manifestations were frequent, some of the male and female mediums being exercised much after the manner of the *jerks* of the *revivalists in Kentucky* many years ago, and the *early Mormons* of modern times."

"More music was resorted to, and 'Vote yourself a Farm' was sung. Dr. Underhill spoke a few moments with much earnestness, and the demonstrations also considerably increased in power. A white-haired gentleman rose and exhorted a few moments, at the same time jerking and twitching all over. A young man who had been violently exercised by jerking spasms rose and ran on for some moments in a sort of *Indian jargon*, precisely as the *Mormons* were affected when they supposed the Indians were the lost tribes, and that they had received the gift of tongues for the purpose of gathering them to the promised land. The spirit of Black Hawk had probably returned to Cuyahoga to 'vindicate the truth of history.'"

"In Rochester, he, with others, had an interview with Benjamin Franklin, through the well-known Miss Margaret Fox. An answer from Franklin was rapped up by means of the alphabet, and when read by the medium was pronounced ungrammatical by a gentleman at the table. A second time it was rapped out by the spirit, and again pronounced ungrammatical. Miss Fox immediately left the table indignantly, with the emphatic remark, 'You all know that I don't understand grammar!'"

These jerks, and cramps, and head-rolling, don't occur in all, but will among the most sensitive, if the excitement is great.

Let us now glance at this state as seen among the *Jerks* of Kentucky and Tennessee, and in Austinburg, Ohio. In Howe's History of Ohio, page 46, we find the following: "It was called the *Jerks* and first seen in Teen, at the sacrament. The subject was seized with spasms, convulsions in every muscle and tendon. His head was thrown from side to side with such rapidity that his visage was not discernible, and fears seized the beholder lest he should dislocate his neck or dash out his brains—(as in New-England witchcraft the bone seemed dissolved.) His body partook of the same impulses, and by jerks was hurried on over benches, trunks of trees, &c." Attempts to restrain them were useless, and the paroxysm gradually exhausted itself. To resist was thought to be resisting the *Spirit of God*. "The first form of the spasms was a jerking and violent agitation of the hand and arm. From the elbow downward the jerk was short, quick, and at intervals. It extended to the body, and when the neck was affected the head was thrown backward and forward with a celerity frightful to behold." (See Farmington medium and also the Cleveland mediums.) "The bosom heaved and the countenance was distorted."

"The hair, in the movements of the head, snapped like a whip, and had to be cut off. The back was affected and the patient fell down on the ground and moved like a fish. Their actions resembled persons goaded with hot iron. The head rolled from side to side and forward and back with a quick jerk. The subject could not stay himself, but would sometimes dash on the ground and bound from place to place like a ball." (gravitation overcome, the body charged with the *nervous-electric fluid*.) "or hop round with head, limbs and trunk twitching in every direction. The head would jerk right and left and half round, and the face seemed as much behind as before, and the person looked like another creature. The females tied their hair with handkerchiefs, but the first jerk threw them off. These jerks were involuntary, and the person exerted in vain his will to control them. They had barking, rolling, running, and dancing exercises—also visions and trances."

Dr. Watson, of London, alludes to a disease like the above that appeared in Lanarkshire, Scotland. Drs. Barton, West, Bennet, Lacock, have all seen cases of similar convulsions. (See Watson's practice.)

Other affections showing the same physical symptoms will be noticed in my next, and then the cause will be sought after with great diligence.

Yours truly,

B. W. RICHMOND.

WHAT IS THEORY.

Mr. Editor: It would not be easy to find a person who did not nourish some theory upon the varied phenomena he has observed. Mind is so constituted that it must arrange these phenomena. Just as the stomach digests food, so the mind digests facts. The process is a mere effect of organization, and we sometimes call it reflection. Digestion, would be quite as appropriate, and when that term is used, as it often is, a far better idea is gained of that mental process which we style REASON. Hence, to tell a man to think, is quite as absurd as to tell his stomach to digest. The mind and the stomach obey fixed laws, and labor on in harmony with the surrounding conditions.

To this mental digestion, all our theories are traceable. No fact, or number of facts, can constitute a theory. The facts are but witnesses whose mute testimony is of existence. What we make them testify, is theory. As our stomachs all differ in their digestive power, so do our minds; for be it known that both are in harmony with each other. And as our stomachs, though furnished the same food, do not make us all alike, so our minds, though cognizant of the same facts, will work out variant theories. In Nature's Book each reads as he can, and must. Each reflects, and forth comes a theory in harmony with himself. Strange, passing strange! that men should place confidence in their opinions; and yet the records of the world are crimson with butcheries in its behalf. Nor have the effects been confined to mere political differences. The Bible has been the foundation upon which sect has lifted up the banner against sect, brother against brother, and nation against nation. Each has read that book as he could—has theorized as his organization and education compelled—this theory (not the Bible, for that is the same to all) has been the warfare in carnage. Nor is this all. The same intolerance finds its way into all the ramifications of life. New truths are battled by those not cognizant thereof, and the advocates stigmatized with a moral ban. Opponents flee to what they call Nature, or Revelation, and declare the new pretenders mountebanks and cheats. Sacerdotal enthusiasm lifts up its holy hands toward Heaven and implores destruction upon the Galilees of science. Facts, stubborn facts, are fought at every point, while opinion is worshiped in all public places. Were our infants at school to affirm that it was not it, and rise up en masse to chastise their teacher for insisting that it was, the spectacle would not bear comparison with the stupendous folly of men condemning a brother MAN, for avowing a discovery that some admitted phenomenon, was founded upon some cause hitherto unknown. Children might be expected to scout the idea, but men, reasoning, thinking men, ought at least to ask the brother for his facts. And here, let me suggest, should be the gist of contention. First settle the facts, then let each one quietly enjoy the deduction his mind shall draw. For let every one keep this immutable truth warm in his bosom, that no one can help the opinion he comes to, when he has seen the facts. To fight a man because he differs with you, is no more foolish than for healthy persons to chastise the dyspeptic. The action of mind is as much a result as that of the stomach, or the heart. We might as well quarrel about the tickings of our watches, as about our opinions. Both are but indications of the state of the work behind. It is on this ground that Pope spoke a philosophical truth in the words,

"Our judgments as our watches, run
None just alike, yet each believes his own."

I have said, it was strange that men should place confidence in opinions; and yet it is not strange when we examine the reason. All have observed that those who are really the most elevated, are, in their deportment of both body and mind, the most unassuming, and that those most anxious for greatness, are the very reverse. To use terms borrowed from the operations of Magnetism, we might style the one *positive*, and the other *negative*. Indeed this is the true solution. An opinionated man is positive, and hence repulsive. An unassuming man is negative, and hence a recipient. The unassuming man receives instruction all his days; the opinionated learned it all in his youth. Intolerance marks the pathway of the one; moral worth and elevation the other. Thus is fulfilled, every day, the assertion, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

December 5, 1852.

WM. ALLEN.

A FACT.

MONDAY, December 6, 1852.

The above article was written at my residence yesterday. When I had arrived at the words quoted from the New Testament, not quite recollecting the verbiage, I went into a room adjoining the one in which I was writing, to examine a "parlor" Bible, seldom used. After some little search without finding the passage, I returned to the first room and asked my wife if she could point it out to me. She could not, but thought it could be easily found. I told her I thought so too, but had looked without success. The idea then came to me to try again. I went for the Bible and on opening it, or rather it came open at a place where a leaf was turned down. The corner turned, pointed to the very paragraph desired. This struck me as a singular affair as I had looked over the very pages, and no leaf was turned down. More than this: no person in the body had touched that Bible but myself, or was in the parlor during any portion of the time.

At a circle, last evening, a spirit informed me that he turned the leaf, in the interval between my first and second examination. That the purpose I had in view, together with his desire to assist, created conditions adequate.

It is to me a little remarkable, as I had no idea of spirit-interference until evening. In the day time, it seemed to me simply a singular affair. As a corroboration of his statements, and at the time we were receiving the communications, another leaf was turned to the passage which relates to the "stone which the builders rejected," &c.; and stated that this text was a further illustration that the humble were the truly exalted. This last passage was doubly marked. In addition to the leaf, a ribbon kept in the middle of the book, was removed to the same page.

My wife is supposed to be a medium, but was not in the parlor at all. She simply saw the Bible when I brought it to the setting-room.

WM. ALLEN.

"Y. M." Henderson, Ind., is informed that only the first part of Mr. Fishbough's book is yet published.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA
[WEEKLY REPORT.]

FRIDAY EVENING, Dec. 3, 1852.

The names of persons present are omitted in consequence of the very crowded state of the TELEGRAPH.

Some fragmentary communications received in a circle which meets regularly on Thursday evenings, (E. P. Fowler, medium,) were read, among which was the following, addressed to Judge Gray, a gentleman upward of eighty years age, who was about to leave the City for his residence in the interior of the State:

"Go thy way in peace and with blessings, resting assured that kind and loving spirits are ever with thee, making the burdens of old age light, and prepared to greet thee with joy when thou shalt again enter the portals of youth. We shall meet again—farewell."

Dr. Hallock remarked that it was given by the alphabet, letters being put down opposite the movements of a very heavy table. He wished to make a brief commentary upon it. It was not in the multiplicity of facts so much as in the proper consideration of the different elements that go to make up any given case, that we arrive at rational conclusions. He proposed an examination of the items of the one under consideration. The time was 12 o'clock, noon. The parties stood in the relation to each other of father, son, wife, brother, and friend. The medium is a medical student, well known to all present, and equally loved and respected by all. Now, the question is, could a young man thus placed, loving and loved in turn as he is, lend himself to the perpetration of such a fraud upon his best friends? Is it in the human nature of a soul, thus developed to sit calmly by, while a venerable father, whose cheeks are furrowed by eighty winters are wet with tears of joy—and he know that those tears flow directly from the fountain of his deceit—sit calmly by and see every heart expand with joy and thankfulness as the words of "lofty cheer" are uttered? Where is the physical constitution that could stand the mental agony of such a lie? and that, too, daily repeated for some two years! A life so false could not retain the freshness and bloom of youth; they would be consumed in the heat of its own internal fires. Mr. Fowler stands among us to-day a living refutation of the hypothesis of deception, by virtue of the well known laws of the human constitution. Again: How was it to be done? The thing occurred in the broad light of noon. The table was a very heavy one, and, on ordinary occasions, manifests a 300 lbs. propensity to stand still. How was it moved? Mr. F. sat by it like the rest of us, exerting no more power over it than the rest of us. In fact, he was writing, or sketching profiles with a lead pencil the whole time. He could not have moved it without a muscular effort that would have been detected in a moment. These facts point to but one rational solution. Why not admit it? The power who bade that aged man depart in peace—who told him that he would be with him when he again entered the portals of youth—called herself his wife. I see no reason to doubt her words. True, Dr. Richmond calls it "involuntary electricity;" but as he was not there, he may be mistaken.

Mr. Partridge read a communication which from its length will appear at another time.

Mr. Waters related many particulars of a highly interesting character, especially cases of personation. Mediums are multiplying in Troy rapidly, among all classes and of all ages. He mentioned one instance of a striking reformation of character. The state of public opinion has undergone a very great change on the subject during the last few months. There are at least fifty mediums in all the shades of development in Troy, and more are constantly being developed. One of the mediums is remarkable for powerful physical manifestations. The medium is an Irish girl and a violent sectarian, and wholly discredits the Spiritual hypothesis. Through her a large table, with several persons on it, weighing at least 600 pounds, was recently moved about the room. Lights are also produced through this medium. She also speaks, from a trance state, fluently and impressively, sentiments which are wholly opposed to her waking views. Several instances of the development of mediums have occurred in which the parties being developed have been much opposed to Spiritualism—believing it to be a delusion. Mr. W. related the first demonstration he witnessed, which was his being lifted and rocked in his chair. He concluded by stating that his bodily health and his peace of mind have been greatly increased since he has been fully convinced of the truth of the new philosophy.

Mr. Sevier, of New-Orleans, recites his own experience, which began about two months since under an entirely indifferent state of mind as to results. The first sitting was signalized by tests of great accuracy, from his father, who had been in the Spirit-world some thirty years. The tests related to the time of his death, place and date being exactly given. He also received a trace from a sister, who died thirty-one years ago, and a communication from her which was fully characteristic. His conviction of the Spiritual origin of the phenomena was fully established, and it has not been shaken since. Mr. Sevier himself was developed some weeks since, a medium, and on the first evening of his experience he was made to play the piano, of which he was and is wholly ignorant. He says that during his playing music the nervous sensation resembled closely that produced by exhilarating gas. He has since been enabled to see spirits, and to speak from them in a trance state. The following communication was spoken through him while in that state, and written down, at the request of the spirit—by Mrs. Caroline W. McDonald, of Brooklyn, at whose house it occurred, on Sunday evening, Nov. 28, 1852.

"When the spirit first parts from the body it knows its destiny. Its happiness depends upon its affections. If they are inclined to love, and do love goodness, which is God—and truth and justice, which are God's attributes—it will be happy. If otherwise, the affections are stifled, and aversion to, and hatred of goodness, and truth, and justice alienate the mind and govern the soul, it will be miserable and go into a dark sphere. Cultivate your affections to love goodness, which is God—the greatest good—and thus only will you be prepared for the supernal regions of the blessed, where I dwell, in the seventh sphere. I address this to all who sincerely seek after the truth. Cultivate harmony of thought and feeling in all good things. 'Hold fast that which is good.' The blessings of our Heavenly Father rest upon you all! Adieu!"

CAROLINE MATHER TRAYNE.
Adjourned. R. T. HALLOCK, Secy.

CORRESPONDENCE OF THE TELEGRAPH.

Another Convert from Materialism.
BRIDGEPORT, Oct. 20, 1852.

S. B. BRITTON:

I send you the following simple facts, which you are at liberty to publish if you think proper.
On the evening of the fifteenth of May last I was at the house of Mr. Henry Porter, in this city, when a circle was formed, with Mrs. Harriet Porter as medium. There were some demonstrations made by what purported to be the spirits of departed friends, such as the moving of furniture, &c., &c. During the sitting of the circle, I asked the spirits if they could see my wife, who, at that time, was over fifty miles distant. The answer was, "Yes." I then asked them if she was as well as usual? The answer was, "No; she is quite sick." They then stated that she was taking some medicine, which did not agree with her; that she looked red; had considerable ability; left a very bitter, disagreeable taste in the mouth after being swallowed. The spirit said it was a liquid, kept in a small glass bottle.

I immediately wrote a letter to Mrs. T. relative to, and received the following answer:

"You say the spirits told you, through Mrs. Porter, that on the evening of the 15th instant I was quite unwell; that I was taking medicine that did not agree with me, &c. Now the facts are as follows: On the evening referred to I was quite sick. I had a severe cramp in the stomach—was taking some medicine prepared by Mr. Woodward; it looked red—had a very sharp, sour taste—left a very bitter and disagreeable sensation in the mouth after being swallowed. It was a liquid, and contained in a small glass bottle. Whether it agreed with me or not, of course I can not tell. . . . My first impression was, that the message of the spirits was all a mistake; but on referring to your letter I find the facts all recorded, and also, upon mature reflection, I find that it was utterly impossible for you, or any one else in Bridgeport, to have known anything about my sickness, or the medicine I was taking, as I was not taken sick until three o'clock that afternoon, and did not commence taking the medicine until about sunset. The medicine was prepared by Dr. Woodward for my aunt, and no one knew that I had taken any of it except her."

On the first day of June last I wrote a letter to Mrs. T. that I should probably be with her on the first day of July; but, on the eighth day of June, it became necessary for me to write and inform her that circumstances were such that I wished her to come to Bridgeport by the fifteenth of that month.

On the evening of the 12th of June, I received an answer to my first letter, but as nothing was said relative to the last one, I thought I would try the spirits again, and see if they could give me any information about it; for as my wife resided something like eight or ten miles from the Post-Office, I did not think it probable that she would receive my last letter in time to be here by the fifteenth. I went to the house of Mr. P., and found the medium at home. I then put the following questions mentally, to what purported to be the spirit of my departed brother:

"Is the spirit of my brother present?" It was answered in the affirmative. "Can you see clearly whether Mrs. T. will receive the letter I have sent her in time to get here by the fifteenth?" Answer in the affirmative. "Will she be in Bridgeport on the evening of the fifteenth of June? If so, rap three times three on my right cheek; if not, carry the medium's hand to the top of my head." The question was answered in the affirmative. Mrs. T. came to Bridgeport on the 15th day of June, according to the prediction of the spirits.

Now, as there are some who contend that all mental questions are answered by the medium, through sympathy with the questioner, I would like to know from what source she received her information in regard to the medicine? Who was she in sympathy with? Was there a chain of sympathy extending from Bridgeport to the town of Sherman, a distance of over forty miles? Or how come the medium to answer the last two questions in the affirmative, when my opinions were directly the reverse of the answers given?

On the evening of the 16th of June my wife called to see Mrs. Porter, to be examined, and prescribed for—the object being to improve her health, and also to test the truth of Spiritualism. She put the following question: "Is the spirit of my mother present?" It was answered in the affirmative. She put another question to her mother, but the spirit, seeing that she was skeptical about the matter, wished to convince her that Spiritualism was no delusion, but a divine reality; therefore, instead of her mother answering her second question, the spirit of Laura Gould, a young lady with whom Mrs. T. had been acquainted in her younger days, presented herself, and brought many incidents and circumstances fresh to her memory, which she had long since forgotten. Other spirits also presented themselves, and gave abundant evidence that they were those with whom she had been acquainted while they were in the flesh, by calling her attention to the transactions of former years, which were not in her mind on the occasion, neither indeed had been for a long time. The spirit of her mother rapped out the age of her father, but she did not know at the time whether it was right or wrong. She set it down, however, and on inquiry found it to be correct.

A little niece next presented herself, and told just how many years she had been in the Spirit-world—how old she was when she left this sphere—how old she would have been, had she lived until the present time, of all of which Mrs. P. had not the slightest knowledge (save that her little niece died when quite small) until she saw her mother and questioned her, when she found the information to be true in every particular.

Now, I am happy in the belief that this intelligence was imparted to us by the spirits of those who were the objects of our love while they were here in the flesh. If, however, I am mistaken—if all this and more can be accounted for upon any other principle, I should like to know it, that I may be undeceived, for at present I am forced to admit the truth of the Spiritual theory.

Respectfully yours,

Silas Tyrrell.

We have had some knowledge of Mr. Tyrrell for several years, and believe him to be a respectable man, notwithstanding he has been considered an inveterate skeptic. If we are correctly informed, he totally rejected all idea of

revelation and of a future life. Had not the Church better employ the spirits, to convert those who can not be reached by "the foolishness of preaching?"

From Northern Pennsylvania.

Mr. Editor: Dear Sir: There are many strange things transpiring in this region, of a startling and convincing character. We have many very good mediums—some of each kind—rapping, writing, and clairvoyant, and more being developed almost daily. Through them have been received many interesting messages and communications. The work is not confined to any particular locality, but is transacted through a large district of country. The intense feeling, both for and against "Spiritualism" here, shows the contest pervading mind. The more it is opposed—which it is publicly and privately, from the pulpit and press—the more rapidly it advances. Many are believers who dare not, through fear or policy, or both, express their honest convictions; while many, boldly assert their belief regardless of the "ecclesiastical" fire, which is sure to fall upon them. "Sectarian bigotry" is the poisonest shaft against which "Spiritualism" has to contend. But Truth obliges it to skulk behind its own deformity. It has cast itself into a furnace of its own kindling, for it finds the heat without hotter than that within. There has not been anything added against the light developed, but has been promptly met, and obliged to yield to the force of Truth and Reason. The friends enlisted in the cause—and there are many of no mean stamp—are vigilant and active, harmoniously united, and are looking for more soul-stirring evidences than any yet furnished. Progression is our watchword!

Yours, in concord,

AUBURN, Pa., Dec. 3, 1852.

VIGILANCE.

A. J. Davis to his Correspondents.

We have just received the following communication from Mr. Davis, from which it appears that the people, in various directions, are anxious to hear him on the great questions of the Spiritual Era. In addition to the forty applications addressed to Mr. D., others are frequently made at this office.

CLEVELAND, Ohio, Dec. 5, 1852.

DEAR BRITTON: The last mail from the East brought me about forty letters, originally directed to Hartford, in pursuance of my Card, as published in the TELEGRAPH, signifying my intention to lecture on the questions evolved by the Harmonical Philosophy. And I avail myself of this method of acknowledging the reception of several whole-souled invitations to lecture in Pittsfield, Mass.; in Morris, Otsego County, N. Y.; in Wellsboro, Tioga Co., Pa.; in Oswego, N. Y.; in Waterloo, N. Y.; in Utica, in Victor, in Little Falls, and twenty other villages and cities, in the States of Pennsylvania, New-York, Massachusetts, Connecticut, Ohio, Illinois, Indiana, &c., for all of which I can only express my grateful acknowledgements. I find open doors and hearts in all points of the compass. The people are ready for the free Truths of a New Dispensation. The Spiritual World is quietly, silently magnetizing the earth's inhabitants—and so, without suspecting or expecting the cause, hundreds of minds are being elevated into the sphere of intellectual and theologic liberty.

My correspondents may rest assured that I will give each due notice as to the time when I can visit their respective localities.

Yours, for Truth and Liberty,

A. J. DAVIS.

SPIRITUAL BOOKS.

PARTRIDGE & BRITTON have just issued the SHEKINAH. Vol. I., as an annual. It is printed and bound in beautiful style, and for those interested in Spiritualism it is of all other books the most suitable offering for the approaching Holidays. Price \$3.

Will our friends bear this in mind and send us their orders in season. The book can be sent through the Post-Office to any part of the United States for the trifling sum of thirty cents. The SHEKINAH is larger than the annuals ordinarily sold at that price.

SHEKINAH—VOLUME II., No. 2.

The SHEKINAH for this month was delayed several days, on account of an accident which occurred in the process of engraving the portrait of Benj. Franklin, but has been published some days.

The present issue contains sixteen extra pages, and the articles possess a deep and varied interest. The following papers are embraced in this number:

ART. I.—Life of Benjamin Franklin, with a portrait, by L. V. Newton, M. D. Perhaps no biographical sketch of Dr. Franklin, comprehended within similar limits, contains so faithful a representation of his life and labors.

ART. II.—Lines to the authoress of Angela," by H. Clay Preuss—a singular Poem, but one of decided merit.

ART. III.—"Duty of Progress and Devotion to Living Truth," by Rev. James Richardson, Jr., is a deeply interesting appeal, full of stirring thoughts and couched in earnest and vigorous language.

ART. IV.—"Time and Life," a fine Poem by C. D. Stuart.

ART. V.—The "Celestial Life on Earth," by W. S. Courtney, Esq., is a finely written essay by one of our most valued contributors.

ART. VI.—"Over the Mountains," (Poetry,) by Mrs. S. S. Smith, a very beautiful conception.

ART. VII.—"Remarkable Providence," by Fanny Green, is a singular Spiritual experience. The article is written in a sprightly and graphic style, and, as a psychological fact, it possesses a deep interest.

ART. VIII.—"Heaven is not afar," by Annette Bishop, (Poetry.) The lines are extremely beautiful.

ART. IX.—"The World," by the Editor.

"The Shadow of Death," fine lines, by Mrs. Lucy Millington.

Terms of the SHEKINAH, \$3 per annum.

The Proprietors also keep constantly on hand a full assortment of all Spiritual Books. Address PARTRIDGE & BRITTON, No. 3 Courtland-st., New-York.

Several interesting articles were crowded out of the December number of the SHEKINAH; among others "Universal Love," by V. C. Taylor, and "The Mystic Wheel," a vision, by J. W. Hurlbut. They will appear in the January number.

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, DECEMBER 18, 1852.

REPLY TO DR. RICHMOND.

NUMBER X.

MY DEAR SIR: I am quite unable to conjecture what you propose to accomplish by your last letter, since it fails to disclose any specific object to my mind. If it was designed merely to furnish a repast for the reader, the provision is liberal, and the bill of fare sufficiently diversified. If the object was to get rid of a mass of heterogeneous materials, which had been found unsuitable and worthless in the superstructure of the argument against the spirits, very well; we shall not question the propriety of seeking relief in this manner—in any manner—though we are slightly incommoded by having the same left on our premises. Almost any one, if disposed to undertake the labor, may be able to fill a quarto volume with crude, ill-assorted facts and mongrel phenomena, but what would all this avail in a scientific discussion? And, in the present instance especially, what end, worthy of the subject or the occasion, can we hope to accomplish by writing merely to amuse ourselves? Will the domain of science be enlarged? Will faith be increased or diminished? Will the devotion to truth be strengthened, or an honorable distinction achieved? And if neither of these results shall be realized, I repeat, to what important end have we labored? Should the propriety of the foregoing interrogatories be questioned, I only demand careful attention to the contents of your letter. It will be found to consist, mainly, of a reproduction of what you have before written, and the second edition is, if I do not misjudge, far less forcible than the original statement. In all your lengthy rejoinder to my seventh and eighth letters, no serious attempt is made to authenticate any one of your facts, to fortify your general position, to refute what I have said in my replies, or to invalidate, by any logical process, the claims of the Spiritual theory. I have taken your facts as they were presented, and endeavored to analyze them with strict reference to the acknowledged principles of physical nature; and, especially, by a comparison of the facts themselves with what is already known of the nature and operations of the very agents on which you allege they are dependent. From this analysis of the Spiritual phenomena, and also of the powers of Material agents and the capacities of the human mind in its sublimity relations, it is made to appear, most distinctly, that the phenomena referred to are not regulated and governed by the laws of electricity, magnetism, the od-force, or any merely physical agent at present known to the scientific world. On the contrary, it is no less manifest that the laws of those agents are constantly violated, and the powers of the earthly mind transcended in every possible way, whenever and wherever the genuine facts occur.

Imperfectly as I may have executed my task in the first instance, I do not propose to repeat it in this connection, by following you in all the details of your letter. My remarks will be brief and general in their application. Reluctant as I am to question the candor of my correspondent, I hardly know how to escape the unpleasant necessity, unless I dispute his knowledge of the first and plainest principles of electricity and magnetism. Dr. Richmond is, of course, aware that the magnet will not both attract and repulse the same objects; also, that neither the loadstone nor the electro-magnet have any power to move a great variety of objects, which are constantly acted on, and moved in every possible direction, by the potential agency of the spirits. Why, then, insist on a forced and unnatural reference, of the phenomena under discussion, to principles which have never once produced their semblance in the whole history of the world? Why assume that they depend on laws which they never observe, but constantly violate? It still remains for you to demonstrate that the agents whereon you rely are capable of producing, in the course of their legitimate operations, the identical facts employed by men of undoubted intelligence as illustrations of the Spiritual theory. Indeed, you must prove that the facts are thus produced, or fail in the attempt to vindicate the Material hypothesis. If Materialism is indefensible on the principles of natural science, where it has claimed to be most strongly fortified, let it be abandoned. Chaining one's self to the naked assumption, only demonstrates the absence of a rational faith, and the presence of a determined skepticism.

In view of your assumption, that the mystical phenomena can be easily accounted for, by reference to certain material forces and scientific principles, I cited the fact that men of science generally, who have had no opportunities for personal observation, are disposed to discredit the facts of the manifestations altogether, and for the reason that the phenomena wholly transcend the capacity of known physical causes. And how do you meet this significant fact, so utterly hostile to your pretensions? You who have quoted Gregory, Kerner, Smece, Hibbert, Drs. Watson, Barton, West, Bennet, Lacoek and others, and filled long letters with authorities, often introduced in the strangest conceivable relations, and to sustain the most unnatural conclusions? Why, even Dr. Richmond, who of late has taken exclusive possession of Von Reichenbach, and, without securing the good Baron's consent, has modified and mutilated his dynamics, and scoured his od-force to the most unreasonable service; yes, even my correspondent accuses me of an "attempt to mob him down by authority." And then flies off, showing a peculiar mental obliquity, and indulges in a philippic against gentlemen of the learned professions and members of Congress, who, as a body, are alleged to be unfit to investigate by reason of "their selfish habits, their gross want of science, candor, &c." Now, there is something rather dramatic in this denunciation, and your deep aversion to authorities is finely illustrated, especially on this particular occasion, by your very lengthy quotations from the Press.

In the course of this discussion you have started the most improbable hypotheses, and, without adducing the least evidence in their support, have assumed them to be true, and to afford a scientific solution of the profoundest mysteries. You have professed to explain electrical phenomena by conjectures which involved a palpable violation of the known laws of electricity. Bodies have been presumed to be invested with a power identical with that of the horse-shoe magnet, and, by virtue of that power, you have made those bodies attract wood, straw, and other substances over which, as every school-boy knows, electro-magnets have no such power. At one time you affirm the od-force and electricity to be different agents; again, they are identical. Certain facts not admitting of a reference to one of these agents is readily accounted for by the other. Other phenomena are supposed to depend on magnetism, vacuum, or the will, not as the laws of matter and mind may indicate, but as the caprice of the moment may determine. Your disposition of other phenomena would seem to authorize the inference that, each of these agents had proved false to its own nature; or had been suddenly endowed with the attributes and powers of each and all the others. The will-power in 'your region' held a lady down, so that "some men,"

who were "called in" for that purpose, "could not lift her." In New-York, you make the same will-power subvert gravitation, so that Mr. Gordon goes up, and his body is suspended mid air. Thus the "will-magnetism," to use your own term, held the lady down to the floor while it held Mr. Gordon up from the floor. But the will-magnetism of all those men in Ohio, who attempted to lift the person of that lady, accomplished nothing! To account for the mysterious movements of tables, and other objects formed of similar materials, you affirm that they become powerfully 'charged' notwithstanding every one knows, who has any knowledge of the subject, that the floor is as good a conductor as the table, and hence, should the current from the largest voltaic pile in the world be passed into the table, it would as rapidly pass off into the floor, the walls, and the earth, equalizing itself among the surrounding elements. No motion of the table would occur from the transmission of the current. It is well known that a train of first class railroad cars, moving at the rate of forty miles an hour, will not so much as move an ordinary sized carpet bag, if placed at a distance of four feet from the track, and yet we are required to credit the monstrous assumption that, when a medium deliberately walks through a room, the motion of the body creates a vacuum which causes chairs, settees, bureaus, &c., to start from their places and follow on. Moreover, the atmosphere, though impelled by a force of about 28,000 pounds, on the entire surface of the air displaced, is obliged to lag behind, as appears from the fact that the objects mentioned follow at a convenient distance! The lady, mentioned in your eighth letter, attracted different objects formed of wood, leather, iron, &c., by virtue of "the magnetic od-force of her body," which you assume to be identical with the powers of the electro-magnet. But why did those objects stop at a distance from the lady's person? Did any rational man ever see a magnet for five minutes who did not at once perceive that, its power over the objects attracted was increased in proportion as the intervening distance was diminished? Who, that has read so much as the title page of a work on electricity or magnetism, does not infallibly know that if such phenomena occurred, agreeably to the principle alleged by you, that the objects would not only have been attracted toward the lady, but to her, and coming in contact with her body would have been held fast as the magnet holds the steel? The dry bones that found their way into a lady's sleeping-room—the case is mentioned in your eighth letter—you contend were "charged with the vital currents of her own brain," and were "attracted as one magnet attracts another, and having found the center of gravitation the skull floated around the bed, and over it, as the earth floats around the sun!" But if the attraction was dependent on the principle suggested—if it was identical with the action of the magnet—how was the centrifugal force all at once developed, and so nicely applied as not merely to arrest the centripetal tendency, but to exactly balance it, thus producing a rotary motion? You require us to believe that such phenomena occurred without any other or higher agency than material magnetism. I have yet to find a Spiritualist half crazy enough to adopt these notions. Such fantastic puerilities are presented to us in the exalted name of Science! And all this, and much more of the same sort, is cherished by men who have little faith in their own souls, and still less in the being and power of God's "ministering spirits."

You admit that men have been essentially the same, in the constituent elements of their bodies, and that phenomena depending on material causes are ever substantially the same. Then, why not accept this conclusion, namely: If the genuine manifestations depended on physical agents merely, they would inevitably occur in all ages and countries, with such modifications only as could be directly traced to existing physical conditions. If you can not accept this, be kind enough to show that the inference is illegitimate. The deduction appears to have frightened you off, and, terminating your paragraph abruptly, the attention of the reader was at once diverted by a flourish about the effect of 'steel on the od-force,' and its resemblance to "moon-light among thistle-blows!"

Again, when required to authenticate your facts and statements, you commence anew to talk of your 'martyrdom,' and of the profound 'respect you have for the feelings' of your witnesses—their intense sensibility precludes their being summoned before a public tribunal—who must be allowed to remain inco; and then, in a derisive spirit quite inappropriate to the circumstances of the occasion, you propose to prove your personal credibility by one whose individuality is altogether uncertain. And thus it is manifestly intended to avoid the necessity of proving anything—even the facts adduced by yourself—in the present controversy. By this time the cloud may be so dense as to render it difficult for the reader to determine who 'raised the dust.'

Your quotations from the newspapers prove nothing for or against your views. Whether certain terms and images, employed in your recent letters, are in good taste, I may not decide; also, how far you are successful in your attempts to be facetious, when argument is demanded, and to what extent, in the advocacy of your present hypothesis, you pour contempt on certain Spiritual phenomena narrated in the New Testament, is left to the decision of impartial judges.

Hoping that your next letter will evince a more serious and candid spirit, I am,

Yours faithfully,

S. B. BRITTON.

A Bad Spirit in the Post-office.

P. O. COLUMBUS, Mo., Nov. 26, 1852

SPIRITUAL TELEGRAPH: Your paper humbug comes to this office, to the *Mo. Sentinel*. There's no paper published here, and if you don't stop your humbug paper, I'll hold you responsible for the postage.

H. R. DOBBS, D.P.M.

We presume that the spirit who dictated the above communication belongs to this world, since the message contains no internal evidence of a higher wisdom, or more than earthly amiability of temper. This spirit may be one among the number of those who are wont to obstruct the TELEGRAPH in its passage through the Post-Office. We hope he will yet progress to a lively sense of the responsibilities of public servants, and be enabled to perceive the great beauty of good manners. We commend the author of this communication to the attention of those who have the power to exercise such spirits.

THE DISCUSSION.—Two letters more will complete the Series by Dr. Richmond, in defense of the Material hypothesis of the Manifestations; after which we shall be required to lead in the elucidation of the Spiritual Theory. The following is the second form of the question:

"Do those, who have departed this life, still continue to hold intercourse with those who yet remain on earth?"

In the last part of the controversy, we shall endeavor to present an analysis of some of the more important facts, illustrative of the Spiritual Manifestations in their several phases.

We propose to greatly enlarge the TELEGRAPH at the close of the present volume, and if our patrons will but continue their most praiseworthy efforts in behalf of the paper, we may be able to accomplish our purposes without involving the necessity of heavy personal sacrifices. Our friends, by their endeavors to extend our circulation, have given us strong assurance that they are determined to stand by us in this enterprise. We are greatly cheered by their noble zeal, and, firm in our first resolution, we shall keep the even tenor of our way.

INSPIRATION.

BY REV. E. C. HOLLAND.
(Continued.)

The Holy Spirit is indeed the spirit of Truth; and Truth is omnipotent. Though all truth is God's voice, heard in whatever kingdom, as already intimated, it will happen that the spirit of truth shall begin to seem holy, as by preeminence, when it rises into the moral and religious feelings, when in the realm of conscience and of sacred homage grows peculiar and makes us acquainted with the sweeter and sublimer tones of the eternal voice. Yet God's word is in the mineral, in the vegetable, in the animal, and in the moral soul, somewhat as the same mysterious life of the body which animates the sparkling eye and the wisdom-speaking brow, also circulates in the sub-servient arms and feet.

1. We can not but feel that when the high creative spirit unfolds itself in the beautiful, it is worthy of the name inspired; for these revelations speak to a primitive sense, and address the heart through a refined, enabling influence. The phenomena of beauty are indeed a great part of the diversified aspects of the natural world; and in proportion as man improves, the aesthetic element ascends and becomes a power in the way of his life. In nature and in humanity, the beautiful is equally balanced; and in art it is the highest aim. As we trace the beauty of nature to the heart of God, so its most captivating phenomena in human art we trace, through discipline, to the primitive sense of beauty in man, which is older than culture, and which owes nothing to external forms except as they may serve as developing symbols. The artist, inspired by his divine idea, labors to give it expression. Phidias in statue, Homer in song, Raphael in picture. Though all of us are sharers in this primitive sense, there are certain creative minds in whom its fountain is deeper, and who successfully embody all that we admire under the name of aesthetic art. It is plain, therefore, that in humanity lies the element from which the beautiful in human achievement has always descended. God having put this element of his own being into the human mind, has also sought to educate it through surrounding revelations of beauty, and by offering to its service the inventive faculty.

2. We also agree to refer what philosophical phenomena we meet in the world, in every stage of their manifestation, to the Rational power in man. Other forces may have commingled, such as imagination and the igneous action of passion in some of the systems struck out; still it is the rational faculty that has rendered a philosophy possible, this, from which every system from Pythagoras down has flown. By these phenomena the wealth of the intellect has been largely revealed, though the rational nature is neither exhausted nor measured by such expressions, which are only its products yielded under many disadvantages; the rational nature bearing the philosophies on its breast, as the Mississippi its rafts, which, though the timbers may perish, itself flows on forever. God is the fountain and the inspirer of reason. He gave the native power to grasp the universal, to seek a cause, to find an effect; and through a universe of causes and consequences, as likewise through a life, which, in every country is a series of causes and results, He gives also the developing impulse.

3. While the world's philosophical phenomena bear witness to their corresponding source in humanity, its ethics should be accepted as the revelation of the depth and richness of the Moral Nature, for it is on the moral sense native to man that the possibility of ethics depends. All share this moral nature, though its great prophets, like those of the intellect, are few. Convincing proofs are always being evolved, which show the greatness of the moral sentiment; if they come not in the radiance of noble characters, they multiply in our miseries and remorse.

In the world, there are not now, and, indeed, never have been, more than a few great moral ideas; and when we consider the simplicity that belongs to these, and how naturally they spring out of the relations of life, and out of the unalterable conditions of human welfare, it is apparent that we fail of the highest reverence, when we deny that the moral nature, from its own intuitions, from its advantages of experience, is adequate to their discovery. Ethics are eternal. Moral laws, no more than physical, are caused by man, or by celestial messenger. They are inlaid in our being; and, aside from direct consciousness, the circumstances and relations of life are such, that their outward development more or less becomes inevitable. Shall we sink so low in unbelief as to deny the productivity of our moral nature, while we are obliged to own the fruitfulness of the intellect, and to see in the demonstrations of fact, that the moral nature always claims a sovereign precedence, and asserts its power unconquerably, both in the bright and gloomy destinies of mankind? Is our mightiest faculty unproductive, and always unoriginal?

The relations of life have always been moral. Man is forever neighbor to man. Each having similar wants to be satisfied, the same desire for good, and substantially the same liability to evil; and each holding property, life, and name, as sacred possessions, amid the clashing of individual interest and action, the practical question has always arisen, and often, under circumstances, tasking the noblest powers of man—What is Justice? What is Right? And under the unceasing stimulus of these conditions, which demand that moral ideas be applied to life, it would, indeed, be strange, if humanity, through the long ages of its experience, had not arrived at several great moral discoveries, and thus under the general causes by which man is educated on earth. The perception of number and of physical relation, laid the groundwork of mathematics; and the origin of ethics is equally simple.

There are two reverences that lie at the bottom of morals, the first being a reverence for Man, whose native dignity becomes a shield against insult and injury, a dignity so inherent as not by degradation to be utterly effaced. Human rights can never be regarded, and human beings can never be approached, with true courtesy, until this reverence is attained. The second is a reverence for Truth and Goodness, in which every moral precept is rooted; and it is well to remember that these reverences are not inductions of logic, nor fruits of experience, but inborn sentiments, native instincts. It is the same of the third reverence, on which Religion rests, from which worship proceeds; as the feeling of reverence for God is involuntary and instinctive, and, in its purest state, refuses to adore

* The recognition of the dignity of man is natural to a certain extent, the full enlightened reverence is formed in the contemplation of the truths through which man is spiritually known.

the infinite under the aid of graven symbol. "Thou shalt not steal," "Thou shalt not be a false witness," "Thou shalt worship the Lord thy God," are truths that live and have their being in the moral instincts of men.

The golden rule, which is justly regarded as the central truth of ethics, a truth found in Confucius, Plato, and the moral teachings of Jesus, is suggested by the lasting conditions of human life, and is implied substantially by the frequent complaint that another has done that which the doer would not be willing to receive, and by the simple transfer of one's self to another in settling a question of right and wrong. What deceiver wishes himself to be deceived? Who esteems his name so poorly as to relish a calumny? Who in vain disdains the kindly act? In the absence, therefore, of the intuitive power, logic itself would have won the sentiment expressed in this cardinal precept. The immensity and boundlessness of the universe is well adapted to awaken in man universal feeling; and in hearts of great richness, and in minds of magnanimity, love takes the form of universality, and is capable of extension to enemies. No miracle was ever needed to prove or sustain a moral truth; and in those which so benevolently cluster about the personal history of Jesus, it is remarkable that they are never appealed to as such evidence, but solely as visible credentials of a divine mission. Moral truths lose nothing by not requiring a prodigy for their sanction. Throw a stone into the air, and you shall see the proof of attraction. Do a moral act, and the moral law shall be demonstrated.

In the inspirations of the moral sentiment Palestine would seem to be preeminent, having held up to mankind the divinest model of character, and sent forth a literature baptized in the mind of its central principle, that has vindicated its enduring excellence in the wants it has met and in the revolutions it has made. In the fact that intellect in the Christian nations, has, all things considered, unfolded itself in forms of thought, language and action, which prove superior to the other divisions of the globe, we have the most certain evidence of the vital merit of the literature of Judea; for these advanced nations would not so long have retained it as their standard without good reason in the literature itself. As one man sometimes eclipses all others in some one form of art to which his genius inclines, so it happens that one race anticipates centuries in the excellence of its attainments, as Greece in aesthetic art, Rome in jurisprudence, and Palestine in religious intuition. The same law which so justly places Greece at the head of aesthetic sentiment, makes Palestine the summit of religious truth among the nations of the past. The idea of one God, impelling the exclusion of all idolatries, is its original sublime distinction; while the freedom of the idea from all visible image exhibits the great purity of the Hebrew reverence. His immediateness in all events and natural agency, the large hope that turned the eyes of the prophets upon the brighter future, and the fact that the religious element whose early development was stern and bleak in the homage of power, became finally soft and verdant under the golden beams of the Christ, whose love-radiance was the last and crowning glory of Palestine, are the three most distinguishing marks of the sacred development of the Hebrews; a race whose adamantine toughness indicates its pre-eminent capacity to endure.

But we are unjust to the world, to the world's Maker, and to the elements of human nature, in isolating Palestine from the general system of light to the nations, in making that narrow spot the only ground on which the eternal sun deigned to pour original beams, thereby subjecting the great majority of mankind to such illumination as may be derived from the mere reflex and rebound of its rays. God is a sun. He pours upon the nations; and though one region, owing to its peculiar character and position, may unfold in different phenomena from another, all may greet the original beams. The true type of divine inspiration is the sun in heaven, through whose glances all paths and regions are visited with light. "There are diversities of operations, but the same spirit."† In no other way can we see the wide Paternity of Him on whom mankind depend, and in no other way can we philosophically view the moral phenomena offered in the history of the nations. Nor ought we to think that God is one who may confine himself to a book, or a race, or even to a single world or a single system of worlds; for He is the being of the Universe, and makes numerous ways for revealing Himself through all parts of his infinitely extending empire. The "true Light," as St. John has testified, is that "which lighteth every man that cometh into the world,"‡ and is, therefore, like the sun's radiance, a visitant of all persons. When in the calm night, we raise our eyes toward heaven, we joyfully see that each region of space is illuminated, and that our chief star which extinguishes our vision of other stars from the nearness of his position to us, is but a single fact among the countless millions of equally luminous facts; and the universality of original light impresses the imagination. We then in the universality of the beauteous symbol read the true character of the Creator's moral radiance, of his all-diffusive light of truth.

South of the Himalaya chain of mountains, within and near the tropics, where constantly verdant and blooming forests excite the imagination and arouse an animated love of nature, the mind of the East Asian nations, rich in native endowment, has unfolded, in many beauties of thought, in a profound contemplativeness, in deep meditations on human life, the soul, the forces of nature, the condition of man after death, and the Divine Essence; and nowhere can be found in greater richness these two exalted traits, an earnest love of nature and the constant recognition of the Divine in all its forms and agencies, than appear in the literature of Brahminical India. A large share of the moral radiance, it would seem, once fell upon India. The grand aim of its many philosophies is to teach the means of eternal beatitude, to reunite the soul with the supreme Brahma in absolute perfection and bliss; while the many ideas which attest a masterly movement of the moral sentiment and of imagination even in very remote times, as well as in later periods, are unfolded in a life-like symbolism of nature, that now often cause the reader to feel that he is walking through fragrant groves, amid the rich colorings of a world that is perpetually renewed in the baptism of tropical light. In an inspiring love for nature India eclipses all we celebrate under the name of antiquity. In no other part of the world perhaps is knowledge and abstract contemplation so much insisted on as conditions of the soul's elevation, of its purity, and liberation from the objects of sense; and perhaps in

* John xx, 50, 31; x, 26.
† Cor. xii, 4. ‡ John i, 9.

none other is there a greater amplitude of exact religious forms. Buddhism celebrates the spiritual nature of man, and announces its identity with the Divine. We can not, of course, get all the wealth of thought existing in this ancient culture; but enough is easily attained to teach the lesson, that though truth in India, as elsewhere, is a metal mixed with ore and dross, there is a sufficiency of it to vindicate God's paternity over these worshipful millions. The seeds of true moral greatness repose in the faith of Brahma and Buddha.

Persia,* a country of great beauty, situated beyond the tropics, and therefore without the same luxuriant forms and colors of nature by which the better soil of Hindostan is embellished, has a literature less masterly and ancient than the latter, yet one in which some of the greatest moral ideas are reflected. Its primeval religion clearly revealed One Supreme Being, who made the world and governs it by his Providence. It inculcates the chief moral duties, among which is fraternal affection for the whole human species, and a comparative tenderness even to the brute creation. It is unfair to accuse one country of stealing or borrowing its light from another on the mere supposition that all light belongs to one nation; and, instead of thinking that the scattered gleams of sacred knowledge on earth are the traditions that one race has by intercourse, or other means, spread over the world, would it not be well to pause awhile in the reflection that God is present in all nations, that the religious element which leads to divine seeking is a general power of humanity, that moral as well as rational intuition is the gift of at least some superior minds in every nation having a development, and that nature, the manifold teacher, is in her originality and freshness forever around them all? It can not be unsafe to say that there are and have been brave people on the earth who did not borrow the skillful use of their eyes, feet and hands from the Jews; and we judge that as much may be safely affirmed of each and all of the spiritual faculties of which other races of men are possessed.

On a high plane of thought and enthusiasm are found the mental treasures of the Sufis, whose mystical range of contemplation not only presents the most learned and intellectual sect of Persia, but also the highest minds of India and of the Mussulman profession. The idea that God is the only absolute existence, that the human soul is an emanation from his essence, separated for a time from its heavenly source to be at last reunited with the Infinite, that the highest happiness is born of such a oneness, that the supreme good on earth resides in the most perfect union possible with the Eternal Spirit, for which purpose the heart should release itself from the grasp of sensuous objects, are abstract contemplations to which no very ordinary class of mind could ever be warmly and constantly attached. The saint of the Sufis shall "be straight and free as the cypress, whose fruit is hardly perceptible," and shall not bow under burdens like the fruit tree attached to a trellis. He shall disrobe himself of worldly attachments in the seeking of Beatitude, as "the swimmer" strikes the element most efficiently when "unencumbered with clothes." The soul is to be "overwhelmed with the idea of celestial beauty;" and since the divine perfections and the ardors of devotion so much surpass the adequacy of words, say they, the great beauty and love are to be spoken of in terms of the nearest approach, having always a transcendent and mystical sense over and beyond their ordinary use. Like a reed torn from its native bank, which,

"—in sadly pleasing tales
Departed bliss and present woes bewails,"

man laments his absence from the Divine in melancholy music, and looks forward to his disengagement from earthly trammels as the arrival of the supreme and ultimate good. These views flow in the strains of Hafiz and Maulvi, as well as in the best lyrics of India; and the tendency of a people to view their superior nature in such close relations to the Divinity, and to realize such powerful aspirations toward the Heavenly, is not only the proof of a universal longing after the conscious but unbound Perfection, of which human history so widely testifies, but it implies the actual enjoyment of the great light, which from age to age is saying, "Set your affection on things above."

(Concluded next week.)

* A country called by its inhabitants the Empire of Iran, the name Persia being given by them to a single province only.
† Col. iii, 2.

Revolution of Thought.

RUSHFORD, N. Y., Sept. 26, 1852

MR. S. B. BRITTON:

Dear Sir: I have been a reader of your paper for a few months past and have been much interested in its perusal. I like the tone of the paper very much as well as the freedom of its columns to contributors, pro and con, on the subject of Spiritual Manifestations. Truth receives no harm by investigation. Let the investigations be honest, fearless and thorough, that the chaff and the wheat may be separated from this revelation or mode of revelation. How much is lost to the mass of men by their unwillingness to have their opinions tested. Gold only loses dross by the fiery process. But this is not less though it may thus appear to him who covetously waits its purification. When once purified it retains its weight, and consequently its value, and no process of fire can make it less. We have need of patience in the search after truth, as well as honesty of heart. Much is lost by a spirit that can not wait, and is therefore continually prejudging, but which has in the end to open its eyes upon many mistakes and erroneous opinions. If this thing be of God it can not come to naught though all the powers that be, of body and mind conspire against it. If it be of men it will not survive many conflicts, and we ought to rejoice in its downfall.

I have sometimes thought since I began to feel interested in these manifestations, that there was one error that some seem liable to fall into, and that is, to trust in these communications as an end—rather than as a means to an end. If we take more interest in the fact of such manifestations, or the mode of them, than in the great object they seem destined to accomplish, or than we do in the truths learned from them, we shall stop short of the mark. This is the fault of the popular religion of the day, and was the fault of the ancient Jews. Resting in the type—the shadow—the letter—the form rather than in the thing signified—the substance—the spirit and the power is the great result of unbelief. If the great desire of the heart is to learn the truth which maketh manifest our true relation to God and man, and the duties naturally arising from those relations, we shall succeed.

I look to these recent developments as a means of

overturning and revolutionizing the present state of things. This time is to me an era in the history of the world, in which a revolution is going on unseen by the eye of sense, but appreciated by him who is spiritually minded.

A great battle is being fought between the powers of Darkness and Light, in which the true followers of Christ or Truth shall be made manifest. The visible Jerusalem of modern times is being shaken, and the new Jerusalem, which is the church of the first-born, and whose names are written, not on parchment or in earthly records, but in heaven, is being established upon earth.

Verily the tabernacle of God is with men, and he shall dwell with them.

Your friend for the sake of the truth,
E. B. PRATT.

EFFECTS OF FIRE UPON AN INSANE MAN.—The Worcester *Aegis* states that the insane man who escaped suffocation at the recent fire at the Worcester County House, was called upon to testify before the Coroner's Jury, and gave in his evidence as intelligible and correctly as any witness. He wrapped himself in a blanket and laid down on the floor with his face to the ventilator, and thus saved himself. He is not now considered insane, though he was thought to be one of the "incurables."

THE SHEKINAH—VOLUME II.

TO BE PUBLISHED MONTHLY.

THIS MAGAZINE is edited by S. B. BRITTON, and is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctively the prominent features of the work:

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